

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS

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REPORT OF PRESIDENT YOUNG'S RECENT TRIP.

The following report of President Young's recent trip north, from the pen of Elder J. V. Long, who accompanied the President and party, we copy from the *Deseret News* :—

Leaving the city about eight o'clock on Friday morning, the 17th of October, we trotted off in brisk style northward, passing through Bountiful, Centerville, Farmington, and on to Kaysville, where we halted for dinner.

As we approached the town we were met by sixty scholars of a public school taught by Mr. Wm. W. Burton, a young man of good intellect and fine talents. They formed in line and saluted the President, then paraded up the street, carrying four banners, to the house of the President's host, and sang that beautiful composition of Eliza Cook's, "Speak Gently." On the boys' banners were inscribed the suggestive mottoes, "Intelligence in Embryo" and "Defenders of Right." On the two carried by the girls, the truthful inscriptions, "Daughters of Zion," "Our parents love Virtue."

With his usual bounty, Bishop Layton provided for the comfort of the President and his friends, numbers of the brethren participating with the Bishop in kind acts of hospitality. Among the luxuries served up for desert, I must not omit naming the

grapes raised by the Bishop; they were equal in flavour to the same variety raised in the city.

A meeting was held in the Bowery adjoining the school-house, at 1 p.m. Elders George A. Smith, John Taylor and Charles C. Rich addressed the congregation on the building up of Zion, making conspicuous the lack of improvements, such as are necessary for the farm, the garden, and the general comfort and welfare of the domestic circle. President Young followed with a short, but cheering and encouraging sermon, on the untold worth of our present lives. When we have looked around upon the earth's vegetation, with its luxuriant foliage, and have taken into consideration its stores of mineral wealth, he said, we have been in the habit of believing and saying that all this must and will pass away, and we shall go to heaven; but now we are beginning to learn our true position, and to know that it is our business to make a paradise here, such as angels will delight to visit, and where the Redeemer of the world will be pleased to reign a thousand years, while the people of God labour in peace, uninterrupted by the common Enemy of the Saints, for the redemption of the world that have died without the benefits and blessings of the ordinances of the Gospel.

Most of our company visited the new meeting-house now being erected, under contract, by Mr. Charles King of Salt Lake City. The building is 85 by 40, quite a large house for the present inhabitants of Kaysville; but it is being built with praiseworthy enterprize with a view to the future increase of its denizens.

At a quarter past two, the President started for Ogden. Having crossed the Sand Ridge, and commenced to descend the bench land leading to the Weber bottom, my optic organs opened wide enough to take in a view of the scenery in front, and among the first things which attracted my attention was the once fine bridge built to span the Weber, and to keep the swift current of that river within the limits of its buttresses, but which now has the appearance of a snagged steam-boat with her stern fast on a sand-bar, leaning rather ungracefully towards the north-west, seven-tenths of the waters running on the west of the wrecked bridge; and the whole of the bottom-lands adjacent to the river are striking monuments of the fearful work of destruction wrought by last spring's flood.

On Saturday morning, the people of Ogden and its suburbs, which, by-the-way, extend over nearly, if not quite as great an area of country as the environs of London, assembled in the Tabernacle. Elders Charles C. Rich and Joseph Young preached on the duties of this present life, the necessity of manufacturing the fabrics we require for home consumption.

Elder George A. Smith was next called upon, and read from page 518, Book of Mormon, after which he preached an excellent discourse, showing the reprehensibleness of covetousness, and pointing to the declaration of Ether the Prophet, that the Lord will not suffer any people to inhabit this land of Zion who will not serve him.

In the afternoon, the congregation was called to order by President Farr, and the opening prayer offered by Bishop A. H. Raleigh. Elder John Taylor preached on local improvements and the building up of the temporal kingdom of God on the earth in the last days.

Doctor Ruttan, a gentleman who has just arrived from the scenes of carnage

and blood in the east, was invited to give some of his experience in military life. He rose and painted in high colours the horrors of the present war of brother against brother in the States, speaking particularly of the battles of Fort Donaldson and Pittsburg Landing. His estimates and figures of the killed and wounded in those battles were so much higher than all of the published accounts, that I forbear to give them.

President Young then preached a sublime discourse upon the great duties that devolve upon the chosen people of God, who have been called to establish and build up the kingdom of God; spoke of temples, endowments, redemption of the dead, the resurrection of the just and the inheritances of the Saints, spreading an influence through the house that imparted joy, peace, and a spirit of thanksgiving and praise to the Great Father of all our spirits.

On Sunday forenoon, Elders F. D. Richards and Lorenzo Snow preached upon practical religion. President Brigham Young made some essential remarks on home manufactures; alluded to the paper mill in particular, calling upon the people to supply the required material for all kinds of paper, and exhibited, as a proof of the success of the enterprize, some writing paper, also memorandum-books, and writing-books for children, all of which, together with journals, day-books and ledgers, can now be had here, if the people would send their cast-off cotton and linen clothing to the mill, for which Brother Goddard would pay them in the productions of the mill.

President Joseph Young preached from four texts in the afternoon—viz., ball-rooms, theatres, whiskey, doctors and their poisons. He was followed by President Brigham Young, who showed, in addition to the use and abuse of the ball-room and theatre, the proper government and management of such places. His remarks were pithy and to the point. Elder Rich made a few remarks, and the meeting was dismissed.

A Priesthood meeting was held in the evening, at which much good instruction was given to the brethren by President Lorin Farr, President Joseph Young, and Elders G. A. Smith and John Taylor. Elder Taylor's address

was upon self-government, and Elder Smith's was directed to the raising of flax, hemp and tobacco. He said he used to be strong on the "Word of Wisdom," but he had now changed his policy by recommending that we raise the god we worship, manufacture the master we adore, and thus within ourselves create the autocrat at whose feet we constantly bow!

The President visited the Ogden Canyon and gave directions for the rebuilding of the road which was washed out last spring.

President Wells and Elder Joseph A. Young arrived here at 2 o'clock on Monday.

It was past nine when our party left Ogden on the same morning. We found the Ogden river bridge *a la* Weber, and the bridge which used to span the north fork down upon its knees, about the centre of an immense bed of gravel. We saw Slaterville and the "cities of the Plain" looming up in the distance as we travelled up the east side of the valley to North Ogden, where a meeting was held, at which Elders G. A. Smith, F. D. Richards, John Taylor and Charles C. Rich preached on the necessity of building up and beautifying Zion, and thereby making the place of the Lord's feet glorious, the importance of being classified in our labour, and the necessity of the brethren using the knowledge they have of mechanical arts for the good of society.

President Young then rose and made some encouraging remarks to the brethren; called upon them to build good and comfortable habitations for their families, to labour for the building up of the literal kingdom of God upon the earth in the last days; told the brethren to do all they could to make everything around them inviting and agreeable, and thus make their homes so many little heavens below; reasoned to show how men might indulge in recreative amusements, and to what extent they might go and not sin.

After meeting we travelled on to Willard, where we had a fine opportunity of witnessing the good feeling of the brethren who came out to meet the President, the band playing "Yankee Doodle," and continued to cheer our spirits with the sweet strains of their

performances till we reached the town. A public dinner was provided in the school-house, of which all partook, returning thanks for the bounties of the earth spread before us.

The people assembled in the Bowery immediately after dinner. Elders J. V. Long, John Taylor and G. A. Smith, each addressed the congregation, setting forth the design of the Almighty with reference to the building up of his kingdom on the earth; that instead of dying and going away from this earth to a world of which we know nothing, we are called upon to build up a kingdom here preparatory to the reign of Christ, who is coming to reign with his people as King of kings and Lord of lords, and that the time to favour Zion has now come; instructed the people to build good houses and to finish them, to make good gardens, orchards, fences and farms, but not to worship them, but to worship the Lord our God and him only, and to hold everything they possess in this life ready to place upon the altar of sacrifice when called for; reasoned on the way to prepare to build the New Jerusalem, showing that the proper method was to learn to build up good cities, towns and villages here in Deseret, which is the school wherein the Saints are to learn how to build up the waste places of Zion.

The President then rose and said—"I will not ask any of the rest of the brethren to speak; I am going to preach a short sermon myself, and that is, go to and get out lumber to make yourselves bins, then thrash this wheat that you have raised in such abundance, and take care of it, then when you have got these things done I will come and preach to you again."

This was the shortest sermon preached during the journey, but it was so significant that all who heard will doubtless remember it.

Just as we were leaving town we were met by Elders Ezra T. Benson and Peter Maughan, accompanied by several carriages and twenty horsemen from the town of Brigham and from Cache county. These horsemen formed the President's escort through the upper part of Box Elder, and forward into Cache county. By this time our company numbered eighteen carriages and thirty horsemen.

As we neared the next town we were met and saluted by the Brigham city band, which wheeled and preceded us into town, enlivening our souls with their sweet performances.

President Lorenzo Snow, with his accustomed forethought for the comfort and well-being of his friends, had caused to be provided a sumptuous feast in the lower rooms of the county building, of which our company partook at 6 p.m. Viands, cakes, puddings, pies, in fact all the comforts and some of the luxuries of life, were served up in great profusion.

At 7 o'clock, a meeting was held in the large upper-room of the Court House. This is the best house, and contains the best rooms of any building we saw on our trip, and the one in which the meetings are held is well finished and capable of holding twelve hundred persons.

Elders John Taylor, Franklin D. Richards, Charles C. Rich and George A. Smith severally addressed the audience on the object of the revelation of the Gospel, showing it to be the redemption of the earth and of the whole human race through the efforts and labours of those holding the Priesthood of the Son of God. President B. Young then delivered a short address on the downfall of Babylon, and the future greatness and rising, spreading glory of Zion. He rejoiced to behold the prosperity of the Latter-day Saints; but when he saw the fruits of the earth bestowed upon them in such abundance, he felt anxious to see the people adopt measures to take care of, and use wisely those earthly bounties which our heavenly Father is constantly pouring into the laps of his Saints.

Leaving Box Elder county about 8 a.m. on Tuesday, 21st, we passed over the divide into Cache Valley, arriving at Wellsville in time to dine with our friends, who all appeared happy to see the President and his friends. In proof of this, the people turned out by hundreds, including the scholars of the day-school, formed into lines, and as the company passed by, waved flags and banners in token of the welcome they felt to extend to the company.

The congregation assembled in the school-house, and were addressed by Elder George A. Smith and President

Brigham Young, principally upon subjects of a local character, and pertaining to those improvements which tend to make home desirable.

In the afternoon we started for the county seat, Logan, taking a distant view of Mendon lying off in the north-west, and Paradise in the south-east of the valley, then passing Millville and Providence, reaching the point of destination a little after 4 o'clock.

At all the settlements there are unmistakable proofs of a plentiful harvest. San Pete county has been considered the granary of the Territory of Utah, but Cache county bids fair to become the granary of the State of Deseret.

Before we came to Millville, we were again met by an escort and band of music, with the "Stars and Stripes" floating in the breeze.

The inhabitants of Logan came out by hundreds, and, like most other towns in the north, manifested a great interest in the visit of the President, and receiving him with tokens of enthusiastic joy.

On Wednesday the Conference of instruction commenced at Logan. Hundreds of the Saints from Hyde Park, Summit, Richmond and other places, hastened to hear the counsels of the servants of God. Unfortunately the meeting-house was not capable of accommodating more than about one-third of the people who flocked to the place of meeting.

The assembly being called to order and the meeting opened in due form, President Young rose and preached the opening sermon. His subjects were the building up of that kingdom which the Prophet Daniel says shall stand forever, and the organization and classification of labour for the better development of the resources of our mountain home; counselled the brethren not to raise wheat next year, but direct their energies to the procuring of lumber, the making of bins in which to save their grain; then to build some good dwelling-houses, make good fences, plant orchards and do such other things as will make their families comfortable and their homes the most desirable of places, and that their cities, towns and villages may be filled with peace and happiness, and then the Spirit of God will be a constant companion.

Elders John Taylor and George A. Smith followed upon the same important subjects.

In the afternoon, Elders Charles C. Rich and Lorenzo Snow spoke of the promised inheritances of the Saints being upon this earth, and not, as had been vainly supposed, away off in the unknown regions of space. President Young observed, that the reason the people did not make more and better improvements was, for want of better economy and more of that good common sense of calculation and decision which they ought all to possess; said, all the intelligence now in the minds of men, all the scientific knowledge, together with all the knowledge of the arts, has been revealed by the Almighty, at different periods, for the benefit of mankind, and that he will bless them in using and curse them for abusing the many precious things made known unto them. Elders F. D. Richards and E. T. Benson each made a few remarks, and the meeting was dismissed.

The several Quorums of Priesthood were called together in the evening, and President Joseph Young preached to them on the duties of their respective callings. Dr. Ruttan was invited to the stand, and made some remarks expressive of his convictions of the truth of our religion, and of his desire to obey the Gospel.

On Thursday we held one long meeting, at which Elders G. A. Smith, George Goddard, James S. Brown, Joseph Young, sen. and C. C. Rich preached, all giving good counsel and imparting much valuable instruction relating to the duties of the people of God, both temporally and spiritually. President B. Young also addressed the assembly on the necessity of living pure and holy lives before the Lord.

The singing at Logan was a credit to the brethren and sisters composing the Richmond and Logan choirs, especially the former, which has attained greater proficiency than any body of singers I have heard north or south of Great Salt Lake City. This choir sang and

performed several select pieces and anthems, all performing their parts to great perfection.

I was pleased to see the enterprize and praiseworthy example set by Elder Benson in fruit culture, he having got a nice orchard of one hundred trees, about eighty of them being choice varieties of cultivated fruit. This, I understand, is the only orchard containing cultivated fruit in Logan, but I hope that many others will soon engage in the laudable enterprize of fruit-raising.

Our company returned to Wellsville and held meeting in the evening, at which Elders Lorenzo Snow, John Taylor, George A. Smith, Joseph Young, sen. and myself preached on the science of the Gospel.

On Friday, 24th, we resumed our return journey. An escort of ten men accompanied us half way to Box Elder, at which point, agreeably to the previous arrangement of Elders Benson and Snow, they were relieved by a company of brethren from Brigham. On coming into Box Elder county, we saw the flags of our country unfurled to the breeze, emblems of the union of the people. We were again received with marks of kindness, hospitality and brotherly love. A public dinner was given to our party in the Court House. Everything was served up in good style.

We drove on again after dinner, and by 5 o'clock found ourselves with the good folks in Ogden. President Farr called a meeting to commence at "early candle-light." The preaching was done by President Joseph Young, Bishops Raleigh and Davis, and Elder George A. Smith. Elder Kilburn pronounced the benediction.

Leaving Ogden in good season on Saturday, we made pretty good time to Farmington, where we dined and allowed our horses time to rest, after which we drove to Great Salt Lake City by a quarter past 4 o'clock, when we found ourselves literally covered with dust. An escort accompanied our party from Ogden, changing at Farmington.

The less of physical force or menacing language we use—the less, to take an expressive word, we scold our children—the more order and quiet we shall commonly secure. We have seen a family where a single word, or a look even, would allay a rising storm. The gentle but firm method is the best security for domestic peace.

SYNOPSIS OF A CONFERENCE

HELD IN GLASGOW, ON SATURDAY EVENING AND SUNDAY, THE 13TH AND 14TH
DECEMBER, 1862.

On Saturday evening a meeting of the Priesthood was convened, for the purpose of hearing the reports of the Branch Presidents respecting the standing of the Saints in their various fields of labour. From the reports given in, it was found that the Saints, with very few exceptions, were doing the best they knew how.

On Sunday, the 14th, Conference met at Trongate Hall. The meeting was opened with prayer by District President D. M. Stuart; after which Elder R. Sands, Conference President, expressed his gratitude at being privileged to meet with those assembled, and reported the Saints of the Conference in good standing. He then read a Statistical and Financial Report, which was accepted by an unanimous vote of the assembly. President Stuart next presented the Authorities of the Church, who were, as usual, undividedly supported by all Saints present.

President Geo. Q. Cannon then said,—Brethren and sisters, it is with great pleasure that I pay you a visit at the present time under such favourable circumstances, and I trust our meeting together this day will be profitable to all of us. I have desired for some time to visit the Saints in Scotland again, and the more so because my last visit was so short. I have always felt that the Work we are engaged in is a momentous one. This feeling I have never been divested of since I entered the Church, and as my knowledge increases it increases with me. To become the people that the Prophets have said we should become, we must seek to understand the character of the Work in which we are engaged; and the Saints are realizing the necessity of this more and more every day. Still, there is one feeling which has crept into the minds of some, and which leads to evil results. When the Gospel was first preached in these lands, some twenty-five years ago, the servants of the Lord were led to speak of the judgments that would follow the rejection of the Gospel, and many looked for the judgments to follow

immediately. But, being disappointed in their anticipations, believing, as they did, that a very few years—not near so many as has already elapsed, would bring about the grand change and witness the coming of the Lord Jesus, a careless spirit has seized hold of many and has been encouraged, until they have thought that it was enthusiasm which prompted the servants of God to predict such things. Many have come to the conclusion that these events are far off in the distance; they have drifted into unbelief, and are almost as blind to “the signs of the times” as the world around them. I desire to undeceive you on this point, if any of you entertain such a conception, for no idea is more destructive, or more likely to lull you asleep, as it did some of the ancients. Everything that has been predicted by the servants of the Lord shall come to pass. They were inspired to declare that calamities would come upon the people, although the steps between this and the grand consummation are not fully known. The Lord gives us a principle here and a principle there, but not the details; yet I know there are men living that will see Jesus on the earth, though when he will come I do not know. The calling of the servants of God is to warn the people that Jesus is coming, and that God is about to establish his kingdom in righteousness upon the earth. The Saints are praying continually for the will of God to be done on earth as it is done in heaven, and it is to accomplish this that the Lord sends his servants to the people, to bring them to this state of things, to which they must come before the purposes of the Lord are fulfilled. There is a work of perfection to be wrought, such as never happened before upon the earth since the days of Adam, except, perhaps, that in the days of Enoch. Some people suppose that when they get to Zion they are then saved, and have done all that is necessary, but that is only one step in the right direction. Being baptized and having the imposition of hands for the

gift of the Holy Ghost is not enough, for we have to progress from faith to faith that we may be prepared for an eternal residence with the Lord Jesus. To this end may God bless you all with his Holy Spirit. Amen.

Meeting adjourned with prayer by President Stuart.

At 2 p.m. the congregation assembled, and President Cannon addressed the Saints on the principles of the Gospel, and the advantages of living their religion.

At 6 in the evening the Saints again met in Conference, and President Can-

non addressed the meeting on the rise and progress of the Church. A good number of strangers were present. The meetings throughout the day were well attended, and good feelings were enjoyed by the Saints.

On Monday evening, a social party was held in the Trongate Hall, when, after refreshments had been served, the meeting was agreeably entertained with songs, recitations, &c., after which a suitable address was delivered by President Cannon.

JOHN HUNTER, Clerk.

HISTORY OF JOSEPH SMITH.

(Continued from page 8.)

We extract the following from President B. Young's Journal:—

"Friday, 12. We held a meeting in Peterboro' in the evening, preparatory to the Conference to-morrow.

Saturday, 13. Had a good time at Conference all day. The brethren were very glad to see us, and the Lord gave us many good things to say to them. I preached to the Saints and showed the organization and establishment of the kingdom of God upon the earth; that the death of one or a dozen could not destroy the Priesthood, nor hinder the work of the Lord from spreading throughout all nations.

Sunday, 14. Held three meetings, ordained 28 Elders. We enjoyed ourselves well, and had an excellent Conference."

Elders Kimball and Wight went to meeting in Philadelphia, and read the account of the massacre to the Saints, who all felt very sorrowful, and agreed to dress in mourning in token of their love and respect for the martyred Prophets.

Elder Kimball recorded, "O Lord, how can we part with our dear brethren—O Lord, save thy servants the Twelve."

The Saints in Boston met in the Franklin Hall: the house was crowded to overflowing, and many could not get into the room. Numbers who had not been in the habit of attending the meetings, came to see what course the Saints would pursue now their leaders were slain. Elder W. Woodruff, being the only one of the Twelve in the city,

addressed the Saints during the day, and also in the evening. He preached in the forenoon from Rev. 6th chap., 9, 10 and 11 verses; in the afternoon from Rev. 14th chap., 6, 7 and 8 verses, and in the evening on the parable of the fig tree, as recorded by Luke in 21st chap.; and, in connection, read some of the revelations given through the martyred Prophet of our day. The Spirit of the Lord rested powerfully upon the speaker and the Saints, and their hearts were comforted.

Monday, 15. Elders P. P. Pratt, W. Richards, W. W. Phelps and the Bishops, with many brethren, assembled to organize a company of fishermen to supply the city with fish: twenty-eight volunteered, with eight boats and skiffs.

Isaac Higbee was appointed President, John S. Higbee and Peter Shirts Counsellors.

The *Times and Seasons* has the following editorial:—

"THE MURDER.

General Joseph Smith, who was murdered in cool blood, in Carthage Jail, on Thursday, the 27th day of June, was one of the best men that ever lived on the earth.

The work he has thus far performed, towards establishing pure religion and preparing the way for the great gathering of Israel, in the short space of twenty years, since the time when the angel of the Lord made known his mission and gave him power to move the cause of Zion, exceeds anything of the kind on record.

Without learning, without means, and without experience, he has met a learned world, a rich century, a hard-hearted, wicked and adulterous generation, with truth that could not be resisted, facts that could not be disproved, revelations whose spirit had so much God in them that the servants of the Lord could not be gain-said or resisted, but, like the rays of light from the sun, they have tinged everything they lit upon with a lustre and livery which has animated, quickened and adorned.

The pages of General Smith's history, though his enemies never ceased to persecute him and hunt for offences against him, are as unsullied as virgin snow; on about fifty prosecutions for supposed criminal offences, he came out of the *legal fire*, heated like Nebuchadnezzar's furnace, seven times hotter than it was wont to be, *without the smell of fire*, or a thread of his garments scorched.

His foes of the world and enemies of his own household, who have sought occasions against him, in order secretly to deprive him of his life, because his goodness, greatness and glory exceeded theirs, have a poor excuse to offer the world for shedding his innocent blood, and no apology to make to the Judge of all the earth at the day of judgment. They have murdered him because they feared his righteousness.

His easy, good-natured way, allowing every one was honest, drew around him hypocrites, wicked and mean men, with the virtuous, and in the hour of trouble or trial, when the wheat was cleansed by water, the light kernels and smut rose upon the top of the water and had to be poured off, that the residue might be clean; or, to be still plainer, when they went through the machine for cleansing the grain, the chaff, light grain and smut, were blown off among the rubbish.

False brethren, or to call them by their right name, 'apostates,' have retarded the work more, and combined more influence to rob him of life, than all Christendom; for they, having mingled in his greatness, knew where and when to take advantage of his weakness.

Their triumph, however, is one that disgraces their State and nation, ruins them in time and in eternity.

They cannot outgrow it, they cannot outlive it, and they cannot outdie it, from him that winked at it to him that shot the fatal ball, wherever there is moral honesty, humanity, love of life, liberty and the pursuit of happiness, there the breath of indignation, the whisper of 'those murders,' the story of mobocracy

and the vengeance of God will haunt the whole gang and their offspring and abettors with a fury like Milton's gates of hell, — grating harsh thunder.

In thus descanting upon the glory of General Joseph Smith and the cowardly disgrace of his assassins, let his noble-minded brother Hyrum have no less honour shown him. He lived so far beyond the ordinary walk of man, that even the tongue of the vilest slanderer could not touch his reputation.

He lived godly and he died godly, and his murderers will yet have to confess that it would have been better for them to have a millstone tied to them, and they cast into the depths of the sea, and remain there while eternity goes and eternity comes, than to have robbed that noble man of heaven of his life.

If there be such a thing as the greatest and least crimes among the archieves of the better world, the wilful murder of Joseph and Hyrum Smith will be first and worst, without forgiveness in this world or the world to come, 'for no murderer hath eternal life abiding in him.'

The Saviour said, wo unto the world because of offences, but offences must needs come; but wo unto him by whom they come!

Prophets have been sent, according to the sacred history, which all enlightened nations use as a guide of morality here, or for a rule to obtain heaven hereafter, to instruct and lead the people according to the pure purposes of God, and yet from Cain down to two or three hundred Americans, Illinoisians, Missourians, Christians, even freemen, the lives of mostly all these good men, the servants of God, not omitting his own Son, have been taken from them by those who professed to be the most wise, enlightened, intelligent and religious, (that is nationally) that were on the earth when the hellish deeds were done.

But what has the next generation said! Ah! time thou art older and abler to tell the story than they that did the solemn act. No wonder the heathen nations will be God's in the day of his power; they have not killed the Prophets.

When General Smith went to Carthage, just as the cavalry met him for the purpose of obtaining the State arms, he said to a friend, 'I am going like a lamb to the slaughter; but I am calm as a summer's morning: I have a conscience void of offence toward God, and toward all men: I shall die innocent.'

Now ye great men who boast of great wisdom, what think ye of the Prophet's last prediction? How glorious! How

mild! How God-like! No wonder the sympathies of all honest men are kindled in his behalf; the goodness of his deeds merit them.

The want of a perfect knowledge of the servants of God, of the Son of God, in all

ages, down to this last, horrid, heart-sickening butchery of those two unoffending American freemen, must have been the great first cause of taking life contrary to the law of God or man.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 10, 1863.

TO INTENDING EMIGRANTS—SEASONABLE ADVICE.

As we have entered upon another year, and but a few weeks will elapse before the emigration season again opens, we feel to offer a few remarks upon the subject of the Gathering to the Saints. Probably there never has been a time in this Mission when the spirit of emigration has rested more mightily upon the Saints than it does at the present. In view of the events which are fast coming to pass, and the distress and perplexity that are likely to fall to the lot of the working classes in this country, there is a very great anxiety manifested by every faithful member of the Church in these lands to gather this coming season. We trust that every effort will be made by the Priesthood, and by the Saints themselves, to accomplish their emigration. The exercise of wisdom and faith will enable a great many to get away, who, if these gifts were neglected, would be compelled to remain probably years in these lands. The encouraging letters which have been received from the Saints who emigrated last year, have exerted an excellent influence in many parts of the Mission. A trip from England to Great Salt Lake Valley is not viewed with that apprehension and fear which would have been excited in view of a journey of such magnitude some years ago. It has now become a well-travelled road. The minds of the Saints have become familiarized with the difficulties incidental to the journey; and by many it is looked upon more as a pleasure trip, than a long voyage across the ocean and a toilsome march for a large portion of the remainder through a country that is comparatively a wilderness.

The courtesy and kindness shown to the emigrating Saints last year, by the Elders who had charge of the emigration, in permitting them to carry various articles of clothing and furniture with which they had supplied themselves, have called forth letters from many of the Saints to their friends in this country, exhorting them to bring all they can of these kind of articles with them. We have seen letters ourself, and have heard of the arrival of others, in which the writers say to their friends, "You need not mind what the Elders say about the amount of luggage which you can or cannot bring with you, for the teams will take all you bring, and you can pay for the carriage when you like after you arrive." They mention boxes, beds, looking-glasses, kettles, and an endless variety of articles which would be useful were they in the Valley. There is no doubt but what those who give such counsel as this, when writing, are actuated

by good motives. They may be quite sincere and well-meaning in all they say; but we wish, at this juncture, to earnestly protest against the adoption of such counsel by the Saints emigrating from this country. When people buy their own outfit, of course they have the privilege of loading their teams as they please. If they are foolish in the selection of the loading, it is their own loss; and, however much the Elders may deplore their folly, still, their conduct mostly affects themselves. But in the loading of teams which have been sent down by the Church, to carry the poor from Florence to the Valley, it is the province of the Elders who have the management of affairs, to speak plainly and pointedly respecting the character of the loading that shall be put in the wagons. Every reflecting man and woman will readily perceive, that if a latitude of this kind were to be given to the Saints who are emigrating, the great object which the Saints in the Mountains have in sending down their teams would be partially defeated. It is true that there is scarcely an article which individuals find useful in this country but what would be useful in Zion, yet it would be obviously unwise for the Saints who have to be assisted in their poverty across the Plains, to carry such articles with them, burdening themselves and the teams thereby to an extent that would prevent that amount of good being done that otherwise would be in carrying up the poor.

Up to the present time we have not heard definitely from President Young what his intentions are respecting the sending down of teams this coming season. It is altogether probable, however, that, should nothing unexpected interfere, they will be sent down as before. Indulging in this expectation, we take this early opportunity of counselling the Saints relative to the character of their luggage. We have not the slightest objection to the Saints giving heed to the counsels of their friends, so long as the counsels given do not interfere with the instructions of those who are appointed in this country to counsel, and do not cause an increase in the weight to be carried by the Church teams from Florence to the Valley. The Saints should not adopt a short-sighted and selfish policy in this matter. Every one should feel an anxiety to so arrange his luggage that the greatest possible number of the poor can be carried. There were, fortunately, last year, a sufficient number of teams to carry up the Saints and the luggage which they had with them. We do not know that anything was left behind. This year, if teams should be sent down, it is quite likely that there will be a larger number of Saints to avail themselves of the advantages thus afforded; and, if so, it is not unlikely that the smallest quantity of luggage, consistent with comfort, will be allowed to each passenger. A few pounds extra carried by each individual emigrating, where the emigration is as large as it was last year, and will probably be this year, amounts in the aggregate to a great many wagon-loads. Persons are apt to say, in arranging their luggage, "Oh, this article is but a trifle; it does not weigh a great deal." They forget that every other person may feel similarly respecting some "trifles" which they may have; and this accumulation of "trifles," when the emigration counts by thousands, amounts to a great many tons in weight. We have seen people, repeatedly, burdened thus with articles; which, if they were lying in the streets of Great Salt Lake City, an experienced person there would scarcely pick up. Let the Saints, if they have an opportunity, converse with the Elders from the Valley, and who have an understanding of the articles most useful and necessary, respecting the things they should carry with them. Make up your minds to reduce your wants to the fewest possible number. Do not let your eyes range over all the articles that

you would like to have to lust after them, and imagine that you cannot be happy without possessing them. Happiness is not dependent upon such things. It is not the abundance of things which we have in our possession, of this character, that constitutes the happiness of the true Latter-day Saint. We presume the Saints never were happier than when they first settled Great Salt Lake Valley, yet they were destitute of many things which some of the Saints at the present time are disposed to view as very essential to comfort. If those about to emigrate will cultivate the same Spirit which sustained their brethren and sisters during that and other trying seasons, they will enjoy true happiness, whether they have to dispense with many things which they have been accustomed to or not.

ABSTRACT OF CORRESPONDENCE.

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SWITZERLAND.—Elder Paul A. Schettler, in a letter dated Geneva, Dec. 10th, informs us that he is feeling well and desirous of stirring up the Saints to increased diligence and faithfulness. The Lord is blessing his labours, though he finds some who, professing to be Saints, appear to be satisfied with the name.

SCANDINAVIA.—Elder N. C. Edlefsen writing from Aalborg, Dec. 18th, says,—“The condition of this Conference is good. The Saints generally feel well and wish to serve the Lord, and the Priesthood labour diligently for the spread of the Gospel. We have laboured much, lately, in places where the Gospel has not been previously introduced to the people, and we have been prospered in effecting an opening to preach in several places. The people have commenced to investigate the principles of truth, and I have good reason to hope that we will see the fruits of our labours.”

FRANCE.—Elder Louis A. Bertrand informs us, in late communications, that he is translating “The Divine Authenticity of the Book of Mormon” into the French language. He has, likewise, commenced to visit the various Protestant churches in Paris, in his efforts to spread the truth. It is extremely difficult to make headway in France, though some are expressing themselves favourable to the Work.

SHEFFIELD CONFERENCE.—Elder Joseph F. Smith writes from Sheffield, Dec. 20th, and says that they are continuing a course of lectures in the Saints’ meeting-room there which are producing good results. The Priesthood of that Branch are united and feeling well. The general condition of the Conference is good, and a spirit of further improvement is manifested by the Saints.

PRESTON CONFERENCE.—Elder W. S. Snow writes under date Dec. 20th, informing us that it is a general time of health among the Saints of that Conference, and the Spirit of the Gospel is being developed among them with an increased desire to keep pace with the growth of the kingdom of God.

The fact that the word worth, when applied to character, means moral worth, shows that, though men may be dazzled by intellectual brilliancy, their real respect cannot be won without virtue. There is no patriotism equal to a spotless life.

What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others intends to tell others of your faults!

When certain persons abuse us, let us ask ourselves what description of characters it is that they admire; we shall often find this a very consolatory question.

CORRESPONDENCE.

AMERICA.

Provo, Utah Territory,
November 24, 1862.

Dear President Cannon,—No doubt you have ere this time looked for a word from me, since my return home to these peaceful valleys, the *home of the Saints*, but I hope you will excuse my silence. I may say, by way of apology, that I have been very busy with my own affairs since my return, preparing for winter, &c. No doubt you have heard, through brother Eldredge and others, of the prosperity that attended our labours in the emigration during the past season. The hand of the Lord was truly made manifest in all our transactions in moving the Saints from New York, and at Florence. It seems to me, that no one concerned, who had the least light of the Gospel with them, could fail to see His overruling care, in the deliverance of his Saints the past year from Babylon. I know I felt then in my heart, and feel now to thank him for his great mercies and loving-kindness.

During my sojourn in the States, my soul was oftentimes filled with sorrow, not that God was not favouring his Saints, but at witnessing the misery and sorrow which the once happy people of my native land were enduring. My mind reverted back to the time when the Almighty offered them salvation, which they refused; they moved the candlestick out of their own hands by disobedience to the New and Everlasting Covenant. My own kindred have to suffer with the rest; but all is right, the Saints of the Most High have got a happy home in these far off peaceful vales.

We got the Saints off from Florence by the 10th of August, in fine condition and good spirits. We then packed up, and on the 17th took our line of march for our homes. We passed all the companies in good condition; and in just thirty days from starting, our hearts were made glad at once more having the pleasure of walking the streets of Great Salt Lake City. I assure you it was a great treat to me to once again

have the privilege of striking hands with old friends whose steadfastness to the truth has rendered them near and dear to me. I had the privilege of seeing part of your Quorum. President Young had gone south to visit "Dixie," or, more properly speaking, the cotton country. We have the most flattering news from that region. Many old cotton growers believe that we shall raise sufficient cotton next year to supply the wants of the whole people. So greatly has that country been blessed that many tons will be raised there this year. A large emigration has gone to that region this season, the road having been almost lined with wagons for a time. About 250 families are gone and going this fall.

Many who before doubted are now beginning to believe the predictions of the servants of our God, who told many years ago that we, as a people, would be cut off from the world, and they believe now that it is *cotton or no clothing*. Hence the growing of cotton is an important item here, in the topics of the day.

I am most happy to say that so far as my knowledge extends, the faith of the Saints in these valleys is on the increase. The great majority of them feel the Spirit and power of the Lord, while a few are blind to the things of God, not seeing, apparently, that he is pouring out his vials of wrath upon the wicked, nor appreciating his mercies in our deliverance from Babylon. This class, however, numbers but few, and I can visibly see a growth of the people in the things of righteousness, during the three years that I have been absent from the bosom of the Church.

The crops have been truly abundant this past season. God in his mercy has seemed to smile upon the inhabitants of Zion this year, and has blessed the earth for the sake of his people. Truly the hand of the Lord is made manifest in this as in all other matters. He has caused the earth to bring forth, if not in its strength, at least to the satisfying of all good Saints. The husbandman has been amply rewarded

for all his toil; and the harvest is truly plentiful, but labourers are few to take care of the abundance.

The health of the Saints is good: I think I never saw a fall pass in these valleys with less sickness. In this, as in other things, we are highly favoured of the Lord. The weather is extremely mild for the season; there has been no rain or snow since I came home; and some of the Saints are yet building houses, laying up the adobies, &c., there being ample time for all to prepare for winter.

I suppose you are aware that we have about 500 of "Uncle Sam's" troops in the valley. They are located east of Great Salt Lake City, near Red Butte Canyon. I suppose that by the time they recruit up, and the warm spring sun shines out, they will take up their line of march eastward for the land of blood, and join their brethren there in the work of destruction. We can spare them, and all people who come here *not* to build up Zion and assist in gathering Israel.

Gold mines have been discovered on Grasshopper Creek and other tributaries of the Missouri, about 380 miles north of Great Salt Lake City. They are reported as yielding from ten to a hundred dollars per day. There are some 500 men, or so, at work there, and the prospect is that thousands more will go next year. It makes quite a stir among some of our people who have not been building up of Zion rightly at heart. My faith and prayer is that gold may not be found in our State.

Dear brother Cannon, I pray God our Father that you may continue to be blessed as heretofore in Europe, and be instrumental in the hands of the Lord of liberating many honest souls from the bondage under which they are now labouring. When I think of the many good, honest Saints in Europe, who desire to emigrate, and have not the means, my feelings are easier imagined than described. I pray that their way may be speedily opened, and that all things may work together for the gathering of Israel and the redemption of Zion.

Please remember me to the Elders. May God bless you continually, and all the faithful, is the prayer of your brother,
E. H. BLACKBURN.

SWISS AND ITALIAN MISSION.

Landschlacht, Dec. 23, 1862.

President Cannon.

Dear Brother,—Your welcome letter of the 11th inst. was received by me here at brother Naegeli's a short time after its arrival. Please accept my sincere thanks for your kind remembrances; and be assured that I feel with you to gird up my loins, and am determined to clear my skirts of the blood of all men, but more especially those who hold the Priesthood, ever seeking to act in a spirit of love, and with a fatherly care seeking to counsel in righteousness. I feel to rejoice that the power and spirit of my calling has rested upon me, and that I have been actuated by the same spirit as yourself in cleansing the Church in its various Branches under my watch-care, and trust that I may not be found a slothful servant in these things, though I know I come short many times; still, with the help of the Lord, I intend to come off conqueror, and do all in my power for the rolling forth of his kingdom, and for the dissemination of truth in these last days. My desire is so to live that my guardian angels may watch over me while I sleep and when I am awake, and that I may continue my labours with as much zeal as those who are placed as sentinels over me wherever I may be. I love truth, and to preach it to those who will hear is my delight.

After writing you on the 5th instant, from Zurich, I continued my labours among the Saints, visiting and preaching to families as I had opportunity. On Sunday, the 7th, we had a splendid meeting in the forenoon, about forty of the Saints were present, and in the evening the Zurich Hall was filled to overflowing. I spoke with much freedom and we had two excellent meetings; the Saints felt well and seemed to rejoice much at the privilege they had of receiving instructions from those having authority. In the evening, after the meeting, Elder Schramm and I walked to Ellenbach and visited several of the Saints. On Monday morning took steamer across the lake to Hargen, and held a meeting in the evening.

Thursday 11, held another meeting in Zurich; wet and muddy: but few present.

Friday 12, took train for Winterthur with brother Schramm. Met brother Huber at the station. We walked nine miles in the mud, rain and snow, and reached Zell at about five in the evening. We met a number of the Saints and held a meeting in the evening, and had a splendid time. Sunday, the 14th, held another meeting at sister Bashard's, near the village of Zell, Canton Zurich. About twenty Saints were present, and three strangers who were greatly delighted at our teachings. We bore them a faithful testimony of the truths of the Gospel.

Monday 15th, brother Huber and myself bade brother Schramm adieu, and he returned to Zurich while we entered brother Huber's Conference or District. We walked nine miles to Fishinging, visited and took dinner with Mr. Räf: he is very friendly and treats us very kindly. After dinner we walked three miles to Mr. Räf's, uncle of the former one. His wife is in the Church and a tolerably good sister. Stopped all night with them.

Tuesday 16, walked eight miles to Sernach; met ten of the Saints in the evening, and had a very good time together. 17th, took morning train for Utzwyll and walked to Flawyl, visiting some of our folks by the way. Most of these small villages are so cursed with Catholicism that the very air is thick with its influence. We reached Herisau, and went to brother Eisenhut's, at 2 p.m. A number of the Saints expecting our arrival came in the evening, and we spent a very pleasant time. 18th, snowing by fits and starts. Went to St. Gallen and returned on the 19th.

Sunday 21st, still snowing; weather so rough that we thought there would not any come to meeting in the evening, but when evening came the room was full, there being 25 of the Saints present. Brother Huber spoke a short time, I followed for about an hour and a half, and all felt well paid for their trip through the snow, if I could judge from the brightness of their countenances. Seven persons presented themselves for baptism and were accepted by the Branch. It is useless for me to try to express the feelings that came over me when I commenced to speak to the little flock there assembled; but, brother Cannon, you know when one feels so

weak, and as though he knew nothing himself, that our Father in his goodness has many times seen fit to pour forth his spiritual blessings to the Saints, to the astonishment of all. Suffice it to say, that in all the meetings which I have attended since your departure, I have been filled to overflowing to teach the Saints and those who were willing to hear of God's goodness, and to warn sinners to repent. Your blessings have been poured out upon us in rich abundance, and I feel thankful for the same.

Monday, 22, brother Huber and myself broke the road through the snow, which was up to my body part of the way, to Winkeln station, and took train for Rashach, steamer for Constance, and walked five miles to brother Naegeli's, where I found your letter of the 11th, which has rejoiced me so much that I have given you more of an outline of my trip than I had previously intended. Brothers Huber, Naegeli, and many of the Saints join with me in kindest love to you. Remember me to all who would care to hear from me, and please remember me in your prayers. God bless and prosper you, is my constant prayer, and all who are one with you in the building up of his kingdom on the earth. As ever, yours faithfully.

JOHN L. SMITH.

SCANDINAVIAN MISSION.

Copenhagen, Dec. 23, 1862.

President Cannon.

Dear Brother,—I herewith forward to you the Statistical and Financial reports of the Scandinavian Mission, for the year ending November 30, 1862. In the providence of God, our numbers have increased more during the last than any previous year; and a greater number have emigrated than in any two previous years.

In taking a passing view of the state of the Mission, the subject naturally divides itself into three or four different heads, whether we consider the language or national characteristics of the people; first premising, that in each of the three divisions of Scandinavia, the Lutheran religion is established and maintained by law. I will first proceed to make a few statements about Denmark. In this kingdom our numbers are 3,347, who are divided into nine Conferences.

The laws guarantee full liberty of conscience, and of religious worship; the people are, however, not religiously inclined. The flood of infidelity which, dating from the "French Revolution," swept over Europe, has tintured this nation from centre to circumference, with its pernicious leaven; but chiefly in the cities and among the wealthy classes is this lack of faith observable. A violent mob-spirit seems at present to prevail in many places. Our meetings in this city have of late been several times disturbed by rowdies, many of whom bear the uniform of marines, and others of soldiers. We have asked for help to suppress the tumult, from the superintendent of police down to the watchman on the street, but without success.

In Sweden, the Church numbers 1,537 members, divided into five Conferences. The Swedish Saints have only a limited opportunity of reading the standard works of the Church, as thus far we have only the Swedish hymn book, the "Voice of Warning," and a few pamphlets printed in their language. The Swedish people however are generally apt in learning languages, and accommodate themselves with more or less facility to that of their neighbours, the Danes.

In Sweden, there is no religious liberty; no one has a right to set forth other than Lutheran doctrines, unless by written permission from a priest, certifying that said doctrines are orthodox. Any man who allows preaching in his house, unless in accordance with the priest's sanction, is liable to a fine of from 15 to 75 dollars, a part of which is paid to the officer who makes the arrest. To their honour be it spoken, the ministerial officers scorn to collect a fine under this law and our meetings are held in peace. There is quite a devotional feeling existing among the people, and also some mob feeling, but the populace wait for the officers to move first. A sort of standing neighbourhood quarrel exists between the people of Sweden and Denmark on one side, and of Norway on the other.

In Norway, we have one Conference numbering 908 members. At first our people could claim protection from the Government, under a law for the pro-

tection of "Dissenters," but five Bishops united their testimony against us in the "highest court," which decided that our religion was not *Christian*, and that we were thus outside the meaning of the law. Our people in Norway are thus denied the "benefit of clergy," the lack of which could be borne with equanimity, if it consisted of deathbed consolation only; but, when we reflect that the Government priests alone can solemnize marriages according to law, it becomes a more telling home-thrust, for the Saints in Norway, as well as elsewhere, believe in fulfilling the great commandment received by father Adam, "Be fruitful and multiply, &c."

I take the opportunity to recommend the small Branch at Hamburg, consisting of eight members, to your especial notice. Brother Petersen, the President, was sent away by the authorities, as you are aware, in September last. In the latter part of October I sent Elder Gustaff Pegan to preside over the Branch, and to preach the Gospel in that city.

I have just received a letter from brother Pegan, dated Altona the 20th instant, in which he informs me that he was arrested the day before, arraigned before the Senate of the city and banished from Hamburg ground because he was a "Mormon." I sent him some means with which to help himself in this extremity, and requested him to still retain charge of the Branch, with which he can communicate by letter, and to travel in Schleswig and Holstein (where the German language is chiefly spoken,) and report himself to the President of the Fredericia Conference under whose guidance he will labour.

Upon the whole the work in this Mission is in a very satisfactory condition. The brethren engaged in the Ministry are united and faithful, with very few exceptions. The circulation of the *Star of Scandinavia* is now 2,500 copies. Many of the Saints are in circumstances of great poverty, which seems to be almost hopelessly increasing upon them, as employment is more and more sought after and the necessities of life continually rising in price.

I close with sincere regards to yourself and fellow-labourers.

JESSE N. SMITH.